



Probing the Saptadravya of Kushtha conceptually

Dr.Vasudha G.Asutkar, Dr.Amit Paliwal, Dr.Sheetal G.Asutkar, Dr Yashashri Joshi

1 Assistant Professor, Department of Samhita Siddhanta and Sanskrit, Bharati Vidyapeeth Deemed to be University, College of Ayurved, Pune,

2 Assistant Professor, Department of Shalyatantra, Bharati Vidyapeeth Deemed to be University, College of Ayurved, Pune,

3 Professor and HOD, Department of Shalyatantra, Mahatma Gandhi Ayurved College Hospital and Research Centre, Salod (Hirapur), Wardha.

4 Ex- Professor and HOD, Department of Samhita Siddhanta and Sanskrit, Bharati Vidyapeeth Deemed to be University, College of Ayurved, Pune,

ABSTRACT: While describing Trividha Roga, Vagbhatacharya has described the “DoshaKarmaja” disease as those having terrible manifestation but the actual Hetus even done by patient is of less extent. Kushtha comes under this type. These are born not only from Dosha vitiation but also by bad acts of previous lives. Also, commencement of death of a person having Kushtha is referred as a rational aetiological factor of Kushtha in his next life by Sushrutacharya. Hence the “Samutthana”/aetiology that Kushtha projects, is something beyond just Ahara, Vihara, Manas catagories. The collective effect of this aetiology brings about “Upaghata” i.e abnormal pessimistic changes in the Sapta Dravyas of Kushtha, which are the actual sites for disease manifestation i.e Adhishthana. Thus Dhātus lie in various shades of Vikṛt Avasthās in aetiopathogenesis of Kushtha, from the initial to final stages of the disease. Hence it is needed to be focused keenly.

Key words- Dhatu,Kushtha,Awasths

• INTRODUCTION

SAMUTTHAN-(AETIOLOGY) -Diverse aetiological factors Nidana (Ahara,Vihara etc) trigger defects in the fractional properties (i.e. Amshamshakalpana) of Doshas. Depending on the permutations and combinations of these fractions of Doshas and location Kushtha appears in diverse configurations. While describing Trividha Roga, Vagbhatacharya has described the “DoshaKarmaja” disease as those having terrible manifestation but the actual Hetusevan done by patient is of less extent. Kushtha comes under this type. These are born not only from Dosha vitiation but also by bad acts of previous lives. Also, commencement of death of a person having Kushtha is referred as a rational aetiological factor of Kushtha in his next life by Sushrutacharya.

Hence the “Samutthana”/aetiology that Kushtha projects, is something beyond just Ahara, Vihara, Manas catagories ,hence it is needed to be focused keenly.

ADHISHTHANA- The collective effect of this aetiology brings about “Upaghata” i.e abnormal pessimistic changes in the Sapta Dravyas of Kushtha. Here “Upaghata” of Twagadi 4 Dhatus exhibit as Awasthas such as “Shaithilya”, “Klinnatva”, “Kotha” Paka etc, which are again conditions beyond just Kshaya or Vriddhi. Thus Dhātus lie in various shades of Vikṛt Avasthās in aetiopathogenesis of Kushtha. In Naimittik Rasāyana Sushrut acharya emphasize on specific drugs to restore the specific Dhātu Awasthas in various Vyādhis. Ex. Bhallātaka Rasāyana-Kuṣṭha Shilājīta Rasāyana- Prameha. Hence Adhishthana should be focused to treat and contour the “Chirkaari Vyadhi Swabhava of Kushtha”. Here is an effort to focus on the peculiarities of Samuthana and Adhishthana of Kushtha.

• **METHODOLOGY-**

References from Samhitas and its commentaries have been studied. Significance of Hetu i.e Samutthana and Adhishthana is assessed on the basis of basic principles of Ayurveda such as Amshamshakalpana , Panchamahabhuta Siddhanta. The obtained data has been analyzed for its varied outcomes in Kustha Vyadhi. The fundamental distorted factors (Sapta Dravyas)of Kushtha Vyadhi-

1. Dysfunctional components i.e. Dosh-Vata,Pitta,Kapha with their Prakopanavikruti (unessential proliferation of properties of these constituents).
2. Dusyas-Anatomical (anomalous) component- Twak, Rakta, Mamsa and Lasika(skin, muscles rudiments ,blood rudiments and body fluid like plasma). Their Doshopaghtavikruti (bliteration of anatomical fragment due to action of Doshas).

- Kushtha Nidana/ Samutthana (Causes) - 1. Dietetic factors 2. Physical activity 3. Psychological

Elaboration -Mithya Ahara Vihara- Viruddha Adhyashana Asatmya Ajirna Ahita Ashana3---*

Virodhi Anna PananiIncompatible ingredients or items together	Chilchima + Milk Fruits + Milk	Properties acting opposite to each other generate Toxins
VyatyasaIncorrect sequence of food consumption	Santarpana apatarpana Abhyavaharya, Shitoshna Druta Shitambu sevan etc	Produces loss of synergetic effect in metabolic Pathways.
Statam Atimatram Irregular & additional quantity of unbeneficial food items	Navanna, Dadhi Matsya Ati Lavana Amla, Masha Mulaka Pishtanna, Tila Kshara Guda , Ajirna Adhyashana, Hyanaka, Yavaka----Kshira, Dahi, Takra, Kola, Kulattha ---	Produces obstructive and degenerative Consequence.
Mithya Achara-Misconduct	Snehadinaam Cha Ayatha Arambha,Divaswapnam	Causes Disrupted Functional impact.

	Vyavayam cha, Bhajatam Cha A Agatam Chardi, Veganshcha Anaan Pratghnataam----	
Karma bhihi/Manas4	Vipra Gurun Gharshayatam, Papam Karama Cha Kurvatam, Bramha Stri Sajjana Vadha Para Swa Haranadibhihi-----	Accelerates the distortion action of body components.

1. Doshavikruti is basically deformed. These deformities are on both levels qualitatively and quantitatively. Thus initially proliferative distortions (Prokopavikruta) are seen in functional entities i.e. Dosh. 2. Above Hetu cause vitiation of Dosh (functionally) and Dhatu (structurally & functionally). Doshavikruti is on both levels qualitatively and quantitatively. 3. Manas and Karmaja/ Daiva Nidana in aspects of deeds has vital impact in Kushtha manifestation. Social and personal rebellion deeds i.e. bad acts of person necessarily play catalyzing factor, which has relevance with the “Doshakarmaja” disease described by Vagbhatacharya⁵. 4. Also, commencement of death of a person having Kushtha is referred as a rational aetiological factor of Kushtha in his next life by Sushrutacharya.⁶

The Doshas are drawing nutrition from the Kittamsa (Waste) of Ahara (food substance) after digestion. The Prasadamasa (essence of food) provides nutrition to Rasadi Dhatus (tissue elements), when the food articles are producing more Kittamsa in comparison to Prasadamasa the chance of Dosa Viddhi and Kopa (aggravation and vitiation) along with Dhātu Dourbalya (diminution of tissue elements) is likely to take place⁷. For example, Vatala Ahara will increase the formation of Kittamsa for production of more Vata and decrease of Rasadi Dhatus. Vitiation of the Doshas leads to their Prasara condition; the Doshas take seat at the part where the Dhatus are more weakened and starts showing the symptoms of Gatatva.⁷

- Nidana aspect through Sukshmapachana leads to -
 - ✓ Saravibhaga=Durbala Dhatu Utpatti Khavaigunya
 - ✓ Kittavibhaga= Doshopatti= Doshprakopa.
- The Nidana for all types of Kushthas is stated as⁸ –
 - Dosh Dushya Samurchana/ Vyadhi Utpatti/ Adhishthana- Judged through Samanya Samprapti and Vishesh Samprapti.
- ✓ Samanya Samprapti-Can be further explored under two events in the pathogenesis-

1. Dhatugata Avastha Of Dosh⁹-

The Intrusion of Vata Dosh in Twak, Rakta and Mamsa leads to following symptoms successively

Twaka= Twak Vaivarnya(), Rakta =Arunshi(Dandruff), Rag(Redness), Mamsa=Toda Atyartha(Excruciating Pricking pain).

The Intrusion of Pitta Dosha in Twak, Rakta and Mamsa leads to following symptoms successively –

Twak= Twak visphota(blisters), Rakta =Daha(burning)with blisters, Mamsa= Mamsa Paak(suppuratation of muscle tissue , Sweda Atyartha(excessive perspiration.

The Intrusion of Kapha Dosha in Twak, Rakta and Mamsa leads to following symptoms successively.

Twak= Swedabhasa(Consistent feeling of perspiring, Rakta = Pandu(Pandu diseases), Mamsa = Atigaurav (heaviness).

2. Dhatusthita Avastha Of Dosha (Santisthamana Dosha In Dhatus)-

Active Amshansa Kalpana of Prakupit Doshas --- Manifest on Dhatus—in the following ways to develop varied expressions of Dhatu vitiation as follows-

- Dhatu Kshaya Janya Ex-(Shoshana - Drying-Decication)
- Dhatu Vriddhi Janya Ex- (Grathita - Knotted, Aggregation)
- Other than Kshaya /Vriddhi Ex-(Shaitilya-To let pass, Kotha- Gangrene).

Can be classified further as the symptoms of Dhatu vitiation - Ex-Toda, Shula, Vepathu, Kampa , Bheda, Srava, Raga Dhatu Vikrutijanya Avasthas Ex-Shaitilya, Klinnatva, Kotha, Paak.

Vishesh Samprapti arises from Dhatugata Avastha of Kustha Vyadhi- This is described by Sushrutacharya.

Dhatu Gatatva	Lakshana10	Chikitsa11
Twachi Samashrite	Twak Swapo Romaharshashcha, Swedasya Abhipravartanam, Sparshahani Swedanatwam Ishatkandushcha Jyate	Shohana Lapanani
Kushthe Shonita Samshrit	Kandu Puya	Shohana Lapanana Kashaya Pana Shonitaavasechana
Mamsa Samashrite	Vaktrashosha Kaarkashyam Pidakodgamam, Toda Sphota Sthiratwam	Shohana Lapanana Kashaya Pana Shonitaavasechana Arishta Mantha Prasha
Medo Samashrite	Daurgandhyam Upadehashcha Puyoatakrimayastatha, Gtranaam Bhedanam	Yaapyam Atmavataha, TatraShohana, Shonitaavasechana Arishta Mantha Prasha+ Bhallataka, Shilajatu, Makshika,

		Guggulu, Agaru, Tuvaraka, Khadira, Rsana, Ayaskruti.-- --
Asthi Majja Samashrite	Nasabhanga, Akshiraaga, Kshate Krimisambhava, Swaropaghata	Naivopakrameta
Shukrasthana Gate	Kaunyangati, Kshayo Anganaam, Sambheda, Kshata Sarpana+ above stated Lakshana.	Naivopakrameta

Even though these Dhatu abnormal Avasthās developed from its derangement, lie within the boundaries of Kṣaya, Vṛddhi and Duṣṭi, their structural make up varies unusually. Some of the Awasthas i.e patterns of Dhatu-Upaghata(instability) found in Kushtha Vyadhi have been tried to be elaborated on the basis of basic principles of Ayurved i.e Amshamshakalpana (permutations of Doshaguna i.e. properties of Dosha and Panchamahabhuta Siddhanta(the theory of five elements).Also possible treatment is evaluated based on Samanya Vishesh Siddhanta(theory of Similarity and difference).

1. Dhatu Shaithilya Awastha-

It Can be defined as a stage of weakness of bonds in tissue structure-Such a weak Dhātu proves to be a site for many diseases.

✓ Amshamshakalpana –

- Pitta can be assumed as acting through its Snigdha(unctuous), Drava(liquidity), Sara(triggering) properties.
- Kapha by Mṛdu Guṇas, Snigdha and Mṛdu Guṇas act by their Snehana, Mārdavkara and Ślathana Karmas. Sara, Guṇa is responsible for Preraṇa, thus stimulating the Paramāṇūs to move (in undefined direction). All this contributes to increase the space between Paramāṇūs of Dhātu, by loosening the Dhātu structure.

✓ Panchamahabhuta Siddhanta-

- In case of Drava Dhātu i.e. Rakta the Śaithilya is precipitated by addition of more Jala Tatva in its Jala Agni constitution of Rakta Dhatu, which causes further Viṣyandana and Mṛdukarāṇa of Rakta Dhātu.
- Prithvi Pradhāna constitution i.e Māmsa, Twak the Teja Tatva from Tikṣṇa Guṇa has to work by its Bhedana, Dāraṇa Karmas in some amount. Thus disturbing the stable, compact consistency of Dhātus. Due to disturbance in the Sthairya and Sanghāta of Dhātus the Dhāraṇa property in it is reduced. Then, in it, the Jala Tatva is introduced and performs excessive Snehana. Viṣyandana, Mṛdukarana of the Dhātu structure.

✓ Possible treatment

- Guṇas – Rūkṣa, Uṣṇa, Viṣada, Kledanāśaka, Dravaśoṣaka, -

- Rasa – Katu, Tikta, Kaṣāya –
 - Upakrama – Saṁśodhana (Vamana, Virecana) Langhana, Rūkṣaṇa, Udvardhana, and Raktamokṣaṇa can be useful to restore the Dhātu. –
 - Gaṇa – Kuṣṭhaghna, Kṛmighna,
 - Dravya – Guduci, Dāruharidrā, Niśa, Āmalaki, Apāmārga, Jambu.
2. Dhatu Kotha Awastha -The stage of decomposing .Here main phenomenon is lack of nourishment and Vikṛt Pariṇaman(inapt transformation) in Paramāṇūs. Actions are together responsible for deterioration and death of Dhātu Paramāṇūs(tissue molecules). But it is not a normal Pācana Prakṛyā(tissue metabolism process), hence no normal new structure is formed. Instead it gives a changed Swarūpa(structure) leading to the deteriorated dead tissue producing Kotha Avasthā.
- ✓ Amshamshakalpana –
- Mainly the action of Pitta with the helping hand of Kapha Dośa. –
- Uṣṇa, Tikṣṇa, Visra from Pitta with Guru, Manda etc Guṇas from Kapha Dośa. -Tikṣṇa Guṇa acts by its Bhedana, Karṣaṇa, and Lekhana Karmas. -Uṣṇa Guṇa acts by its Pācana, Murchāna, Asukhakarana, and Swedana Karmas. • Visra Guṇa contributes for the foul smell. • In this condition Kapha Dośa contributes with its Guru Guṇa which acts with its Avasāda, Abhiṣyandakara Karmas and helps in causing further obstruction to nourishment and thus supports the Vikṛt Pācana Prakṛyā.
- ✓ Panchamahabhuta Siddhanta-
- Uṣṇa, Tikṣṇa Guṇas have Agni Tatva Prādhānya. -Agni Tatva acts by its Dāraṇa, Tāpa, Pācana and Pariṇaman actions and thus destructs the Sanghāta and Bala of Pārthīva Dhātu and leaves the structure disorganised. -Adversely affects Bandha, Sahanana of Jaliya Dhātu Paramāṇūs, which permits adulteration in the Dhātu structure. -Such a severely afflicted Avasthā of a Dhātu is called as Kotha Avasthā.
- ✓ Possible treatment-
- Guṇas- Āhāra, Vihāra, Auśadha having Rūkṣa, Sūkṣma, Viṣada should be stressed.
 - Rasa- Rasa that should be used is Tikta, Madhura and Kaṣāya
 - Upakrama– Vraṇa Śodhana.
 - Gaṇa- Kṛmighna, Vishaghna, Gaṇa should be used as per required.
 - Dravyas- Drugs of choice should be Sariva, Hridrā, Nimba, should be used as per requirement.
- **DISCUSSION –**
1. Manas and Karmaja/ Daivanidan has vital impact in Kushtha manifestation & acts as catalysing factor. “DoshaKarmaja” disease are those having terrible manifestation but the actual Hetusevan done by patient is of less extent. Kushtha comes under this type.

2. Also dying due to Kushtha is considered as one of its aetiological factor.
3. Development of a particular type of Avasthā in a Dhātu depends on favorability of its typical Pāncabhautik constitution for that Avasthā to develop.
4. Gata term denotes the motion of the Doṣa. So the journey of Doṣa upto the Sthāna Samśraya can be taken under the Dhātu Gatatva. When the Doṣas get lodged in the Kha-Vaiguṇya (affected site) we called it as Sthita (Doṣa Dusya Sammūrchanā.) i.e. it becomes immobile from that site.
5. Dhātugat Avasthās of Vyadhi is indicative of Viśeṣ Samprāpti of the particular disease. Dhātugat Avasthās are suggestive of specific signs and symptoms salient to each Dhātus.
6. The Vikṛt Dhātu Avasthā can develop by the action of Guṇas by single Doṣa or by the a permutations of Guṇas from more than one Doṣa can lead to Vikrut Avasthās in the Dhātus. Vata--Rūksa, Khara Gunas, → Rasa Dhātu, Māmsa, (Twak) → Parūṣa Awastha Pitta--Uṣṇa, Drava, Snigdha Gunas → Rasa, Rakta, Māmsa → Klinnatva Awastha Uṣṇa +Tikṣṇa Gunas → Māmsa, Tvak, Rakta → Kotha Awastha. Permutations of Guṇas from more than one Doṣa Pitta + Kapha Dosha →Drava + Snigdha Gunas →Māmsa, Twak, Rakta→ Śaithilya Awastha.
7. If Kushtha Vyadhi is left untreated then due to Kaal Prakarsha it engulfs all Dhatus, thus tending towards incurability . Different Avasthās related to each other and tending towards deterioration are found successively as the Samprāpti progresses. I) In the initial stage - Shaithilya, Swinnatva, Gurutva Awasthas of Dhatus II) Intermediate stage - Klinnatva Picchillatva Awasthas of Dhatus III) Final stage Pāka, Kotha Awasthas of Dhatus .

• CONCLUSION

1. Significance in the “Samutthana”/aetiology of Kushtha development is something beyond just

Ahara-Vihara, Manas catagories, hence needs to be focused keenly in treatment also.

2. Once the faulty site is spotted with all the culprit factors, it will surely be healed by better ways. 3. Different types of Dhatu Vikritis can be treated with different Srotas Rasayan Dravyas derived on basis of Gurvadi Gunas, Rasa, Virya, Vipaka etc.

4. Naimittik Rasāyana emphasizes on searching and treating the specific weaknesses of Dhātu (Su.27) (Dalhaṇa). Ex- 1. In Kushtha –Haridra ,Nimba – perform Raktagata Kleda Haran Karma, 2. Pippali can be utilized for its Dhatvagni Vardhana Karma,3. Patola ,Kiratatikta for Vranagata Kleda Shoshana Karma. 5. The budding actions of these Dravyas are unlimited .The utility of Dravyas can be ensured in a basic line of treatment for any Dhatu Vikriti with the help of Ayurvedic principles.